



Agaynst the posses- syons of the Clergye.

Herkyne what great aucto-
rytes shall nowe folowe/
For proffe thereof.

And for reformation of holy and de-
voute clerkys it semyth that all y
reasons which any of y clergy be
able to make for y keepyng of theyr tempo-
rall possessions be but weyke & of small
auctoryte/consydeyng that the contrary
therof is comaundyd and approuyd by y
olde testament by the new testament/ &
in many of theyr canon lawes/ and by y
seyenges of the apostels and many holy
doctours. And also that the reformation
and correccyon of all enormytees in the
clergy belongeth to pryncys and here in
Englande vnto the kynges grace our
mooste brad souerayne lord.

Write by the auctorite of the olde
testament it apertyth that the clerge
ought nat to haue possessiōs. Cap. .i.

It is wryten nume. xi. .xviii. god sayd
to Aaron. (Pactum pacis est sempiternum
tibi). .x. c.

The pacts & covenannt of peace is euer
lastyng befoze god to the and to thy son-
nes in a perpetuall ryght / In theyre
lande ye shall possede nothyng / nor ye
shall haue no parte amonge them / I am
thy parte and herytage amonge the chy-
ldrene of Israell / To the chyldrene of
Leui I haue geuyn all the tythes of
Israell in possession for the mynystraciō
that they setue me in y tabernacle .x. c.

They shall possede nothyng els but be
contente with the offerynge of tythes
And as it is sayd Esai .xliiij. there shall
be no herytage to them, I am theyr he-
rytage / ye shall gyue them no possession
in Israell / I am theyr possession.

Also it is sayd. hier. xlviii. Cursed be
he

he that doth the worke of god fraudy-
lently oꝛ necligently.

Also exodi. xxiij. thou shalt nat take
rewardes which blyndyth wyle men &
subuertyth the wordes of iuste men.

Secondarely it appereth by ynew
testamente that the clergy ought nat
to haue possessions. Ca. .ij.

Also in the holy gospell Chryst sayde
Jo. xii. he that myniutyth to me let hym
folow me/ and primo Jo. xii. he y seyth
he wyll dwell in Chryst must walke as
he walked but Chryst walked all his lyfe
in pouerte without hauyng any tēporall
possessions and alwey refused them/ thi
it must nedys folow that they that haue
possessiōs folow nat Chryst **A**lso .i. pe.
ii. Chryst sufferyd for vs/ leuyng yoi
erāple that ye myght folow his steppys.
Also hebre. xii. let vs beholde the au
toꝛ of y seyth and fulfyller thereof Jhu
which dyd put a wey all Joy/ & suffered
A. ii. croll.

croſſe content with confuſion.

¶ Also Mathew. xvi. he that wyll come after me lett him forlake his wyll & take his croſſe and folow me.

¶ And Luc. xiii. onleſſe that a man renounce to all men that, that he poſſe deth he can nat be my dyſſyple.

¶ Also Luc. xii. ſell your poſſeſſyōs and gyue almys Also Math. xix. Lo we haue ſo. ſakyn all and haue folowed the

¶ Also Actu. ii. The apoſtels ſolde theyr poſſeſſyōs and ſubſtance and deuydyd it to them that had neede.

¶ Also it appereth that Chriſt wyllyd his apoſtels and dyſſyples to haue payne in this world and no pleaſure whē he ſayd Mathew. c. Lo I ſend you into the world to be lyke to ſhepe in the myddys of the cōpany of wolſes and Math. vii. Entre you by the paynfull gate it is a ſtreyt and paynfull wey which leadyth to lyfe and there is but few that fynd it.

¶ And Mathew. c. Be ye nat wylling to haue poſſeſſiōs of golde nor ſyluer nor money

money nor two cotes / Also Colo. iiii. sa-
uer ye those thyngys that be a boue and
nat those that be vpon the erth / and ma-
ny other placys of scripture affyrme the
same that the clergy which call them sel-
fes the successors of Chrystes appostels
to whome Chryst sayd that they were the
lyght and salte of the yerth shuld haue
no possessions.

Chyrdly it apperyth by many of
theyr owne lawes in y decrees that the
clergy ought nat to haue possessions.

Also it apperyth by y canons of theyr
owne lawe that they ought nat to haue
possessions / for there it is sayde thus
Dist. xlvii. omnes.

The louers of the worlde be stronge in
wordely thynges and weyk in heuenly
thynges / Also in the councell of toletā-
ne it is comaunded by many auctory-
tes as it apperyth .xii. q. i. that clerkes
ought to haue no possessions. Ca. c. f. i. c. o.
nich.

nichl/and there. xij. q. i. clericus & rpi/
and there/ Ca. duo sūt genera cristiano-
rum/ And in euery of the sayd places it
appereth & is/ prohybyt to them/ to haue
any possessions.

Also they that be constytutyd in holy
orders ought nat to take secular cures/
Dylt. lxxvij. Epus/ aut sacerdos.

Also a byshop may nat take p ruyction
of testamētes nor the charge of worldly
thyngys/ but ought to grue hys selfe only
to redyng prayer/ and prechyng p worde
of god/ Dylt. lxxvij. Epus nullam.

Fourthly it appereth that tēporall
possessyōs ben forbedyn to the clergy
by the seying of the appostels and of
many other holy doctours. Cap. iij.

Fyrst saynt Austen de cōtemptu mūdi
seyth/ he p possedeth any thyng in erth is
remoued frō p discyplyn of Chyrt/ frō
whens do they arrogantly take to the the
power of losyg & lpydyng which i p verth
presume

presume to possede any faculte / & why be
nat they asshamed to say / that the lorde
is the part of myne herytage / the which
wyl nat forsake yerthly possessions /
Why do they ete þ synnes of the people /
if they take tythys with the chyldyrne of
Leui / how shall they take parte among
other trybus / Augustinus de contemptu
mundi.

And yet he seyth there farder / where
god is the auctoꝝ of all good thynges / yf
the wordely thynges were verely good
thynges / he wolde neuer haue dyspyled
them / noꝝ wolde neuer haue comaũdyd
them to be dyspyled of his folowers.

Also saynt Austē i his. xxxvi. &. xxxvii.
sermon ad fratres in Heremo / seyth he
that serueth þ alter must lyue of þ alter /
let hym nat be proude / noꝝ let h. . . nat be
made ryche by his clerkchip / &. i. C. i. vi.
Kepe ye iustyce be nat wylling to make
wynnynge but ye haue nat fode & cloth / be
ye cōtēt therwith / foꝝ he þ doth celebrat oꝝ
prechyth oꝝ baptisyth foꝝ þ / þ he shuld ge.
lucris

uere there by, without doute doth put a
wey hym selfe from the heuenly goodes
of thou let to gyue the sacrament / what
ouer so euer thou be in, thou arte no
heperde / nor mynyster of Chryst but a
Marchant / for he that for the munystraciō
of þe sacramēt taketh money or rewarde
or maketh any couenaunte is a geaylīte
& sellyth the sacramente and betrayeth
his fauour with Judas.

Also saynte austen wrytyth in the .ix.
booke of his confession, ye seeke a blessed
lyfe in þe regyon of deth / & there it is nat

Also agaynst such tēporall possessions
of the clergy ye may rede an nother lytel
reatyse called specūm episcopoz seu pre-
latorū, wherein it is sufficiently shewed
that þe clergy ought to haue no possessiōs

Also saynt austen in his .xxxvii. ser-
mon (ad fratres in heremo) seyth let vs
put forth our selfe in all our myndes in
nygh trybulacyon / in knolege in charite
rat feyned / in watchynges i p̄sormē-
es / in plages / in the word of truth / and
so

so hauyng no thyng / possedyng Chryste
let vs possede all thynges / This is þe lyfe
of blestyd men / This is the helth of pres-
tes / This is the rest of the seruauntes
of god / This is the wyll of the fryndes
of god / and this is our sanctyfycacyon /
That we may put forth our selfe in all
thynges as þe mynysters of god in mych
pacience / in trybulacion in necessite gy-
uyng to no man any offence / that our
seruyce / or mynistry shuld nat be repre-
ued nor rebukyd.

¶ And here to agreyth saynte Peter. i.
pe. ii. seyng This is grace wher any man
for the consentyng to god both suffre pa-
cyently iniury / what grace or thanke is
it yf ye beyng synners / suffre wronge
as who seyth none / but yf ye doying well
do suffre paciently / That is thankful to
god / in to that thyng ye be called.

¶ Also. ii. Thi. iii. All they that wyll lye
mekely in Chryste shall suffer / persecu-
cyon paciently. ¶ And saynt Bernard
seyth in his declamacyns / A clerke
hauyng

hauyng his part in yerth shall nat haue
his parte in heuyn / And Jo. xv. I haue
chosyn you from the worlde / and Math.
xxiii. and Luc. xxi. se that none begyle
you / Many one shall come in my name
sayeng that I am Chyyst, and they shall
begyle many folkes / And Ro. viii. yf ye
lyue after y^e fleshe ye shall dye, Also rede
more of this Matter, Col. iii. Jac. iii. &
i. i. Cozynthe, vi. and. ii. Cozyn, iiii.
And saynt Bernard, in his declamaeyōs
and in y^e lxxvi. sermon super can^{te} seyth,
The worst heresy / of all is to make lyes
vpon the trew doctryne, nat with tonge
only but in luyng And ad Philypenses
iii. Clerkes luyng plesantly be called en
myes of the crosse of Chyyst, and gloze
shalbe to there confusyō / whiche saue
yerthly thynges.

And saynt Bonauēture (in stimulo dīni
amoris sup expositiōne oracionis dñice)
seyth y^e it is more shame to a clerke to de
syre hōour ryches or possesiō in this world
thā it shuld be to y^e sōe of an Emperour, to
desyre

peſyre the offyce of A gongefar:ners.

How the clergye haue they: goodes
by a wrong wey and kepe from þ poze
folks þ goodes of þ church, Cap. .v.

Also ſaynt Barnarde in his declama-
cyons ſeyth/the goodes of the church be
the patrymonye or inherytāce of poze mē
and they be kepte from them by cruell ſa-
creege/ And how the Clergy hath long
tyme voluptuouſly deuoured the poſſeſ-
ſions and goodes of Chryſtes church ye
may rede well fygured in the olde lawe
Danteſts. .xiiii. by the preſtes of an
Idoll/ called/ Bell/ the ſtoꝝ whereof
nowe ſolowith,

There was ſumtyme, an ydoll called
Bell the which the Kyng with his people
and preſtes woꝛſhyppyd euery day foꝝ a
god/to whom was geuen euery day as
the maſter of the hystoꝝes ſeyth. .iii. buſ-
ſhels of flowꝛe .xl. ſhepe .vi. meſurs of
wyne/ The Kyng and þ people beleuyd
that

that Bell/had ben a lyuyng god / and
that he had Eten all / but of trowth The
prestes with theyr wyffes and chyl dren
deuouryd all in theyr voluptousnes whe
reupon y kyng sayd to Daniell, thyn-
kest nat thou that Bell is a lyuyng god
Seest thou nat / how moch he etyth and
drynketh / and danyell sayd / kyng see y
thou erre nat / This Idoll Bell is Clay
withinfoth / and brasse withoutfoth / he
neuer etyth ne drynketh / and the kyng
beyng dyspleyd and angry therewith
called hys prestes and sayd to them / on
les ye tell me who etyth this dayly fode
ye shall dye / But yf ye can shewe and
proue to me that Bell etyth it / this Da-
niell shall dye / because he hath blasphe-
med Bell / and Daniell sayd let yt be as
ye haue sayd / and the kyng and Daniell
went to the temple of Bell & the prestes
sayd / loo we shall go forth & now thou
kyng put here the mete and the wyne
and set them to gether and shyt the dore
and seale it with thy Kyng & when thou
shalte

Shalte enter this temple agayn to morrowe/ but if thou fynde all eten we shall dye/ or els Daniell þ hath lyed agaynst vs/ These prestes had made craftyly vnder the boorde a secrete doze or entre/ and thereby, they came in alwayes/ & deuouryd that bytell It was so/ þ after þ those prestes were gone forth/ the kyng sett that accustomed bytell before Bell and Daniell comaūdyd his Chyldryn to bypg hym as theys/ and syttd it in the floze of the temple before the kyng and so the kyng/ and Daniell went owt and shytt the doze/ and sealed it with the kynges tynge and so departed/ The prestes after theyr olde custome/ Entred therein þ nyght with theyr wyfes and chyldren/ and dyd ete and drynke all that þ kyng had there sett ouer nyght/ The kyng tose erly on þ next mornpg and Daniel with hym/ & they came to the doze þ was sealed ouer nyght/ & the kyng sayd to Daniell Daniell is this Seale hole and he sayd all is hole and safe/ and as sone as
the

the doore was opened / þe kyng looked on þe
table & cryed out wth a loud voyce, Well/
thou arte grete / & in the is no craft; nei-
ther / gyle / and Daniell lawghed / And
held þe kyng, þe he shuld enter no farther /
and sayd he hold the payment o^r floze /
And wyselye / thynke wole steppys be
these / And the kyng sayd / I see steppys
of men, womē, & of child: yn, & therewith
the kyng was angrye / & take those pres-
tes; there wyuys, and theyre chyld: yn;
& then they shewed theyre secrete Doys /
by þe whiche they were wout to enter / &
to cōsume all the sayde sacryfise / then the
kyng kyllde those prestes / and gaue to
Daniell, the power ouer Bell, and he
subuerted and ouer threwe Bell and his
temple (Morally) Now / In this maner
yt standyth with manye of the Clergye
at these Days / specially with symonye
Clerkes / craftylle and vniustelle ettyng
In to theyre curys / to þe voluptuo^s Dyl-
pendyng of the goodes of the churche /
for where it ys wrytyn Johā. x.

Quif

Qui non intrat) &c. he that entreth nat
by the doze in to the fold of shepe but els
where/ he is a theffe & a lunker/ he that
entryth by the doze/ he is the sheperd of
the shepe/ but suche symonyte clerkés en
ter nat by the doze that ys / Chryste/ but
by a backe doze or by the wyndowe/ So
entrynge with a very purpoe to cōsume
the offetynges & goodes of y^e Church,
In theyre vanytes/ and volupto⁹ lyfe/
And they procure to them selfe many thyn
ges/ bothe temporall and spūall, vnder y^e
pretence that god in his poore membrys
shall ete & spend yt/ And no dowte/ ma
ny thynges be geuyn to them on this ho
pe, and truste/ that they may the more
quietly Attend to the study of contem
placion, and to the prechyng of the worde
of god/ and because that of the temporall
goodes/ geuyn them for that porpoe/
they shuld haue but a straye and a bare/
lyuyng/ accordyng to the sayeng of saynt
Paule. i. tiō. vi. Habētes. &c. we hauyng
fode and couetyng/ let vs be with these
thynges

thynges content and of the remmaing
Chryt in his poze people shulde be fed
accordyng to y leyeng of Chryt. Math.
xx. (Quod uni) That which ye haue do
ne to one of myne ye haue done to me/
But yet I meane nat that euery preste
shuld haue a lyke lyuynge for a byshop &c.
or other put i offyce and romys of char-
ge oughte to haue sufficyente to mayn-
teyn theyr necessary charge wout super-
fluite/ And that men of the church shuld
geue the goodes of the church to poze me
that remaynyth ouyr and a boue theyre
necessary fode and clothyng/ Iohn ab-
bot de villa) witnessyth in a sermon that
begynyth thus/ Tulerunt lapides ut sa-
cerent in eum.

How the goodes and possessions be
mispendyd and mysused by many of
the clergy. Ca. vi.

Under the auctoryte of saynt ambrose
and saynt Hierom, they wyte thus
They

They be theues & Rauenours & extor-
cioners that misuse y good of the church/
They raueyn and plucke frome the poze
men / the greatz plenty that they haue /
foz all shulde be the poze menys lyuyng
that is lefte a boue theyz necessary fedyng
and clothyng / and therto Agreyth saynt
Bernard as it is before sayd & an other
holy doctore called Floze seyth y all that
thou kepest o: reteynyst to thy selfe / a
boue necessary fode & symple clothyng
of the goodes of y aulter it is nat thyn
but it is Thefte Rauen Extorcion / and
sacrelege / & so now seyth an holy docto:
called / (filius fabi lingnarit in distruc-
toriū vicōz parte. vi. Cap. .xii.
Wolde god that the kyng / and other
noblemen. &c. founders of the gret
almys geuyn to the churche / wolde do
lyke as y kyng before wyrtyn w Danie
dyd as to sete theyz scales so that they
wolde set there scales of ryght conside-
ration and of discrecion and then they
shulde well. fynde on the one syde /
B.i. th

the grete wastfull spedyng of þ oblacions
of the churche in muche bayne apparell
and wordely pompe/ and so they shulde
well se and perseyue þ steppys & pathys
of such voluptuous And symonyte cler-
ges/ which ys theyr manifest affeccions,
In the Dulle of þ vanite of this world/
that is to sey/ In þ vanite of supfluous
apparell of them selves/ theyr seruantes/
And theyr Horses, and therewithall the
kyng and his Noble men on the other
syde myght well see And consyder ma-
ny good poute men and women compes-
yd and forsyd for nedynes, hunger, and
hurst/ by lamenes & blfones/ to begge
rom Dore, to Dore, and no dowte but
to doyng the kynges grace & hys noble
men, townders and geuers of þ greate
emperall possessions to þ churche, shuld
if theyr dyscrecions sone see and pceyue
hat Chryste in/ his poze people hath had
etill or none of theyr superfluous/ and
iperabundant possessions/ but that the
oluptuous minystrs of þ temple, nat
enter yng

entering by þ̄ Doze that is Chꝛst / but
by pꝛeuey posterne gates / and wyndous
and by secrete weys theuysly haue cly-
med therto and haue stolen and deuou-
ryd the sacrifyes and goodes of the chur-
che that hath ben offred to god / And doc-
tours as saynt Austen / saynt Bernard
and other sey that suche prestes be not
onely theuys / And the worst sacreleges
but also symonytes Heretyks / And tray-
tours to god / And how god thretenyth
such yll curatꝝ / ye may rede Hierc. xxiii.
And it must now be remembred and
considered þ̄ whē Constantyne þ̄ Empe-
rouꝝ gaue his temporall possessions and
Empyre to the churche / and when pope
syluester thē Receyued / yet after warde
at that tyme ther was a grete doute con-
trauetty / and altercacion / amonge the
Clergy / wether þ̄ gyfte & the receyving
thereof yf any such were / were laufull
oz no as it appereth i fasciculo temporũ /
And then those that were of þ̄ couetous
clergy concluded þ̄ it was both lawfully
B.ij. geuyr

geuyn / And lawfully receyuyd / agayns
þ mynd of those which were good / And
fo: the cōtynuance and mayntenaunce
thereof / They thē put and leste in wry-
tyng theyre oppnyons / and weke aucto-
rites to remayne ppetuallye / The effect
wherof is set in þ seyde boke callyd / Fasci-
culus temporum & therefore / It semyth
that yf these forsaide wrytynges with
theyre oppnyos & weke Auctorytes were
Dyscretelye red and newlye lokyd on /
And so were layde In one syde, of the
balance of any deuout Clerkes conscy-
ence / nat corruptyd with Auaryce (That
is rote of al ylls and the seruyce & bon-
dage of Idolles) Nether with arrogācy
and pryde of this world / And on þ other
syde of the sayd balance were layd þ ma-
nyfolde Auctorytees befoze wrytten / to
the contrary therof thē yt wold appere /
that there ys none euyne weyght betwe-
ne them / And that the furst wrytten opi-
nyons and weke Auctorytes, of that
Clergye allowyng both the geuyng and
Receuyng

Receyving of theseyd tempoꝛall possessions
to be lawfull/be ouer weke/ & nat able
to counterpeyse the other syde of the ba-
lance/ which settyth and takyth Auctoꝛy-
te of .iiii. most stronge and most suffy-
ent groundes of goddes lawes/ That
ys to saye/ Of the olde testamēt and the
newe testamēt/ the gospelles of Chyꝛst
some decrees of the lawe canon/ And of
wrytynge of dyuers of the apostelys/
And of many other holye doctours now
seynt in heuyn/ as ys befoze wrytten/
where the other do nat so/ nor haue no
suche auctoꝛyte/ and in cōfyrmacyon he-
reof/ The reuerend fader in god Johū
now bysshoppe of Rochester in a sermō,
which he made for the confutynge of the
heresyys which he sayde were of Mar-
tyn luter seyth a mong other of his good
seynges ther that saynt Ambrose seyth
of saynt Peter that he is called Petra/
because that he furst a monge the gen-
tylys dyd establyshe the grounde of our
seyth/ and as a ston vnmoueable oꝛ no-
elise

aspe to be remouyd he cōteynyth i him/
And stayeth all the frame and gretnes
of the worke of Chryst.

¶ Nowe saynt Peter so conteynyng &
stayeng all the frame of Chrystes werke
.i. pe. ii. Wydyth þe clergy to be subiectes
to euery humany creature for god/ and
not to be lordes of Castelles & Townes
and of other temporall possessions/ and
saynt Paule/ saynt James/ saynt Ma
thewe/ and manye other holy doctours/
conferme the same/ that pouertye/ Mi
serye and subieccyon ought to be in the
clergy/ as befoze ys sayde.

¶ Wherefoze yt ys to be thought that no
clerke shuld blurpe to speke/ ne to wyte
in mayntenāce of the foresayd woike
opynyons which those of the clergy dyd
holde at that tyme, which semeth to bere
no strength/ for they be now by many
fold and grette auctorytes vtterly cō
founded.

¶ And here yt is to be consyderyd that
almighty god/ in the olde lawe and in
the

the new lawe hath by his worde and ordynance prouydyd for prestes and clerkys a lyuynge in pouerte and in tribulacion forbedyng to them the hauynge of temporall possessions. as is before wypte. And Chyyst so lyued hym selfe here in this worlde. xxxiii. yerres/ and after his ascencion his appostels and dyscyples/ and other clerkes whiche that succedyd them dyd so lyue & dyd so teche by y space of .iii. C. yerres & god sayth y his ordynance & worde shall stand & be permanēt for euer. Num. xviij. pactū &c. the pact and couenaunte of peace is euer lastyng before god (& ps. C.C.xviii. thy worlde good lord shall abyde for euer, and ps. C.x. he hath comaūdyd for euer his testamente/ and the Euangelystes/ Math. Marke and Luke say (Verba mea non preteribunt. &c. my worde shall nat passe away/ and saynt Paule seyth. Ro. xiii. they that resyste the ordynance of god getteth damnacion to them selves and saynt Iohn euāgelyst seyth that goddes worde

woꝛde is god hymi selfe (et deus erat ver-
bum) And he seyth also (Sermo tuus ve-
ritas est) Thy sermon is veryte/ And
saynt/ Austen in his meditacyons seyth
Principium. &c. The begynnyng of
thy woꝛd is truyth/ that is y begynnyng
of thy woꝛd which was thy woꝛd in the
begynnyng, Wherefore it semyth to fo-
low that who so euer denyeth the woꝛd
of god he denyeth god hymi selfe, that is
very trueth and so he is made straunge
and alenatyed from y spyrte of truth, that
is god the holy gost/ and Chryst hath pro-
myssyd/ Math. x. to denye all suche per-
sons before god his fader that is in he-
ayn, That denye hymi in this woꝛld /
wherefore euery good man shulde pray
and saye with y psalmyste/ Ps. cc. xliij.
Good loꝛde take nat from my mowthe/
the woꝛde of truyth/ and all y apopstels
and holy Doctoꝛs before reherssyd dyd
ouer preche/ and haue lefte behynd the
In wyrtynge y sayd woꝛd & ordynaunce
of god/ & haue made thereof cōstytycyōs
and

and holy canons affyrmyng pouertye,
and for beddyng alwes tēporall possessy-
ons to be in the Clergye, and haue set
them In the boke / of holy decrees to be
perpetuallye obseruyd and kepte by the
clergy / affyrmyng y^e boke & byolators
thereof to be blasphemours / in the holy
gost, which as saynt / Mathew, wytnes-
syth / Math. xi. Is Ieremyssilbe in
this worlde and In the world to cōme /
All this nat withstōdyng sythen y^e tyme
of the Empoure constātyne and of pope
Syluester which was .iii. C. yers after
Christes, byrth, The couetous sorte of
the clergy do wyrtte y^e tēporall possessiōs
and tēporall auctorytes hath cūme to thi
by myracles, wheruppon y^e pope hath cō-
maūdyd that no man shalbe so hardy to
speke thereagaynst / yet, a generall cō-
cell hath affyrmyd this pposicion / Luc.
xi. (Nisi q̄s renūciauit oib⁹ que pos-
sidet non potest meu⁹ est discip⁹l⁹s) which
semyth to be heretycal in his lyterall sēs
as it apperyth i a boke of Eneas siluius
of

of þ councell of Basyll/in þ cōdēnacion
of the .xii. artycke of Johū, wykelyff.
In thes matters seemeth to be a great
scylme & cōtrariete & where .ii. suche con-
traries be/bothe of thē cā nat be true /
and it may wel be sayd, that þ holy goost
was nat presēt at þ makynge of thē both/
wherby the kynges laye subiectys be
brought into a meruelo^{us} pplexite & daū-
gete of heresye/for nat knowyng whe-
ther/of those .ii. cōtraries is to be best
beleuyd/for we haue but one god/one
fayth/and one kyng to whome of neces-
sityte all we his laye subiectes must praye
and hūyll make intercessyō to be easyd
of þ sayd pplexyte Scylme & cōtraryte /
for it may be well sayd to þ clergye i this
case as Christ sayd to the pharasyes & fals
Iporytis/Matth/xv. ye haue nat ratify-
ed nor allowed nether regardyd the com-
maūdemēt of god/but your owne trady-
cions/wherfore it may please þ kynges
hyghnes to say to þ clergye with Christ all
plantynge o: grassynge þ my heuēly/
fader

fader hathe nat plantyd / or grassyd/
shalbe pluckyd by be the rote,

That the correccyon of all such and
other enormytes in y clergy belon-
gyth to the kyng and to his secular
power. Cap. .vii.

xxiii. q. iii. (Qui potest obuiare) there it
is sayd that he that may punyſhe male-
factours and doth it nat/ is the very fa-
uorer of theyr wykednes.

xxiii. q. v. (Sunt quidam enormia)
There it is sayde that all outragious
offensys shall be punyſhyde by secular
Jugys.

xxiii. q. v. (De Liguribus et benetecis)
There it is sayd that the secular power
shall conſtrayne and correcte all ſciſma-
tykes and heretykes

xxiii. q. v. (Regum officium) there it is
sayd the kynges offyce is to punyſhe all
yll folkes and to releue good folkes

xxiii. q. i. (Si apud carnales dños)

Ther

There it is sayd that he that refucyeth or
dyspysyth to bere or to gyue reuerence
to þ powers of rulers, shall lacke his re-
warde in heuyn.

xxiii. q. v. (*Qui malos percutit*) there it is
sayde that he is the very minister of god
that punyssheth and strykyth yll folkes
for theyr offencys.

xxiii. q. v. (*Si propterea*) there it is sayd
that the wronges of the sacramentys of
Chryst must be auengyd by kyngys.

saynt Paule/ad tit. .i. byddyth/vpon
cause geuþ to punyssh offenders straytly
and hardely to make them hole & sound
in the feyth. And there he sayeth far-
ther Take no hede to theyr folysh fa-
bles nether to the comaundementes of
men that turnyth them selfe from the
trowth for as well theyr myndys as the
consciencys ben fowle spotted.

They knowelege them selfe to knowe
Chryst and yet in theyr dedys they deny
hym for they be abhomyable And vn-
feythfull & frowardly dysposyd to every
good

good werke Et ps. cxviii. it is spoken of
them thus (Narrauerunt michi) .f.c.
wpykyd men haue tolde me fables but
nat as the law / & saynt Paule. Ro. xiii.
seyth. (Omnis anima) .f.c.

Euery soule is subiecte to the superiour
powers / There is no power but of god
they that be / be ordeyned of god / so þ he
which resistyth power resistyth the ordy-
nauce of god / they þ resyst get to them-
selves damnacyon / for pryncys be nat
ordynyd to the fere of good werkes but
of euyll / yf thou wylte nat dyed power do
good / and thou shalte haue laude therof
He is mynyster of god to the in good
thynge / yf þ do euyll dyed / he beryth nat
the swerde without cause / he is þ mynes-
ter of god, bengauce in wrath to hym
that dothe euyll / therefore of necessity be
ye subiecte nat only for wrath / but also
for consyence.

¶ And seynt Peter seyth. i. Pet. ii.
(Subiecti igitur) .f.c.

¶ Therfore be ye subiect to euery humayn
creature

creature for god to the vengeance of
euill doers & laude of good men.

Now for the loue of god. That clerke
þ lustyth to reprove or iugne þ forsayd
auctorite or the applyng of þ same let
hym do it louyngly and charitably &
at þ leste by lyke auctorites & by no leste.
whiche yf they can nat do/let thē forsake
theyr abusys & cōforme thē selfys to the
word of god/and to lyue thereafter God
graūt þ same/Amen.

Tabula.

Fyrste by the auctoryte of the olde
testament it aperyth that the clergy
ought nat to haue possessions. Cap. i.

Secondarely it apereth by þ new
testamente that the clergy outh nat
to haue possessions. Ca. ii.

Thyrdly it appereth by many of
theyr owne lawes in the decrees that
the clergy ought nat to haue posses-
sions. Cap. iii.

Fourthly it appereth that tempore
possessions ben forbedyn to þ clergy
by the seycng of the appostels an of
many other holy Doctours. Ca. iiii.

How the clergy haue theyr goodes,
by a wrong wey and kepe from þ poze
folkes þ goodes of þ church. Cap. v.

How the goodes and possessions
be myspendyd and mysused by many
of the clergy. Ca. vi.

That the cōreccyō of all such and
other enoymytes in the clergy belō-
gyth to the kyng, and to his secular
power. Cap. vii.

Eddered and compyllyd by
Jasper Fyloll.

Impressum/Cum privilegio regali.



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QVI DEVT MEVDRE

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AVT VENTVRG TOVT

